THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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IT is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one. True spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy,—for the individual is an inseparable part of the Whole.

—H.P.B.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

IMPORTANT NOTICE

LETTERS THAT HAVE HELPED ME, semicentennial edition, published on March 21st. Many letters and extracts have been gathered from sources that are practically inaccessible to students. These "new" letters, together with the occult tales of "Bryan Kinnavan," and the biographical notes on Mr. Judge (which have been greatly enlarged), make a third section of the book.
300 pages $3.00

Hypnotism—A Psychic Malpractice, a new pamphlet contrasting scientific theory and practice with the Theosophical teaching on Hypnotism, is now available.
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A U M

Harmony among diverse elements is due to equilibrium and not to removal of diversity. —*Book of Items*

THEOSOPHY

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THE CYCLE'S NEED

Social Institutions

THE institutions of an epoch are the visible and concrete embodiments of the intellectual, psychic and moral attributes of the people whose lives they shape and bind. If a student of occultism wishes to gain some appreciation of the way in which the images of the astral light affect the choices of human beings, he would find unending analogies of this process in the influences exerted in their daily lives by the established institutions of society. In the series of articles, "Conversations on Occultism," William Q. Judge discusses at length the action of elemental forces on human conduct, and in one place identifies the astral light as "the keeper of the mistakes of ages past," pointing out that though men may suppose themselves free, actually "we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us." These invisible bonds are objectively mirrored in the all-pervasive influence of social institutions.

Knowledge of cycles gives opportunity to break the spell of past action. When the astral light is young, men may set in motion causes which are free from the taint of ancient delusion and wrong, but later in the cycle of a civilization, the possibilities of free choice are circumscribed by throngs of elemental intelligences which haunt the subjective planes of man's psychic life, inclining his choices to monotonous repetitions of past action. Exactly the same sort of limitations are created by accumulating customs and habits of thought. The last stages of a civilization are always marked by completely crystallized social forms, in which the lives of individuals are confined to a rigid pattern which is accepted by all as though it were an immutable part of the natural order. A growing, expanding culture may be described as the dynamic expression of

a system of ideas; a dying culture, however, is no longer expressive of an idea-system, but is held together by the dead hand of institutions—the collective social *skandhas* of a race.

The evolutionary possibilities of a civilization, at a given point in its development, may be measured by the practical effects of its institutions on men as souls pursuing their cycle of egoic development. What are the major influences commonly exercized on parental attitudes? How is the act of bringing a child to birth regarded? What common experiences will the young most certainly meet during their formative years? Which psychic tendencies will receive added impetus from the home and neighborhood environment? Which tendencies are likely to be denied expression?

And the growing boy or girl: the games they play, the friends they make, the books they read and the songs they sing are crucial formative influences. If the awakening intelligence and psychic nature of the child finds in its environment that which suggests habits of self-reliance, of courtesy to others and respect to elders, these qualities will be acquired as part of the "growing-up" process —almost without notice; but likewise with their opposites. The direction given to the first flush of adolescent idealism: will it blight or elevate?

What about the general morality of adult society? Is practice separated from profession, and if so, how? Where, in the society, is hypocrisy practiced most frequently? Is intellectual honesty characterized by a sense of wholeness, of fitness, or does honesty mean for the most part a kind of brutal realism and cruelty to the simple and naïve?

Is there any analogy between the way men make their livelihood and the search for soul-knowledge? Do their occupations create contentment and satisfaction in work well done? What are the most dramatic symbols or "slogans" to the people at large? By what are the masses stirred?

What does the average man most want of life? What are his principal fears? To what or whom does he look for guidance?

All these questions relate to the institutions of human society, for it is impossible to supply the answers without a study of the structure of custom which has grown up through centuries. In some lands and times, the institutional influences are so fixed that nearly all individuals seem stamped out by the same die of psychic causation. It is as though the uniformity of species natural in the animal kingdom had been raised to a higher evolutionary level and made to apply to the psychic attributes of the human kingdom.

The same predictable "elemental" responses are obtained from the people of such environments as from the conditioned reflexes studied in animal psychology. These uniformities of the psychic nature may be identified also in modern civilization in the so-called "psychological tests" of the personnel department of any large employer. Here the various classes of "constants" in human nature have been abstracted and made the basis of the placement of individuals in jobs suited to their psychic idiosyncrasies.

The effect of rigid institutions in shaping the individuals of a society is best seen among groups which have been isolated from external or disruptive influences. Societies made up of egos with little manasic development will be found to be docile followers of the autocracy of custom and easily controlled by the absorbing influence of ceremony and rite. The institutions may have been corrupted by self-seeking rulers, thus becoming instruments of injustice and oppression, or they may be the appropriate instruments of wise teachers. The latter forms are illustrated by the elaborate initiation ceremonies of the tribes of American Indians, often by Tibetan Lamaseries, and by the Mysteries of antiquity.

"Hold fast to that which has neither substance nor existence" is the adjuration of the Adept to the Disciple, meaning that the time has come in the disciple's cycle of individual development when he must renounce all psychic dependence on custom and form. It is the moment of egoic birth into true freedom, into a life of spiritual reality and self-dependence. All minor initiations are but analogues of this great choice. The steps on the path to perfection are each one degrees of mastery over the tendency of matter to run to form—a law which affects the psycho-physical and psychic instruments of the immortal ego. There is no freedom for embodied self-conscious beings except through control of their lower principles, and there can be no control except through knowledge of the lesser intelligence which animates these principles and of the laws of their evolutionary development. Initiation, there, marks the beginning of both knowledge and control. The source of these powers and their sustainer through the trials of discipleship is that sense of spiritual unity called Brotherhood in human relations, through which the individual ego attains to will-born action for the good of the whole. Before he can become "a God," the disciple must gain the faculty to slay his lunar form at will. This means final emancipation from the "habits" of matter, from all the psychic tendencies brought forward from the past. It means that *no* affinity of the forms used by self-consciousness can be allowed to

affect the choices of the spiritual and manasic being, who must be able, at will and at once, to declare his independence of every partial alliance, every personal preference. This is the *paralysis* of the personality, necessary to the Adept, of which H. P. Blavatsky speaks.

CONDITIONAL IMMORTALITY

Perhaps one reason for the falling-off of belief in a continuance of conscious existence is to be found in the quality of life that most of us lead. There is not much in it with which, in any kind of reason, one can associate the idea of immortality. Selling bonds, for instance, or promoting finance-companies, seems not to assort with the idea of an existence which can not be imagined to take any account of money or credits. Certain other of our present activities might be imagined as going on indefinitely, such as poetry, music, pure mathematics or philosophy. . . . As far as spiritual activity is concerned, most of us who represent this present age are so dead while we live that it seems the most natural thing in the world to assume that we shall stay dead when we die. . . .

We all know that life has to be the subject of pretty close management; if we do not adjust ourselves to our physical environment, our physical bodies die pretty promptly; and it is conceivable that a failure to adjust ourselves to our spiritual environment might result similarly. Organized Christianity has always represented immortality as a sort of common heritage; but I never could see why spiritual life should not be conditioned on the same terms as all life, *i. e.*, correspondence with environment. Assuming that man has a distinct spiritual nature, a soul, why should it be thought unnatural that under appropriate conditions of maladjustment, his soul might die before his body does; or that his soul might die without his knowing it? There seems to be a pretty good analogy of nature behind the idea that spiritual existence, if at all possible, is possible only as something to be achieved by purposeful effort. Perhaps relatively very few human personalities will survive physical death—granting that any do—and the great majority simply disappears. Perhaps this survival awaits him alone who has made it rather strictly his business to discern his spiritual environment and bring himself into adjustment to it; perhaps it is only he who at death, with "all his battles won, Mounts, *and that hardly,* to eternal life."

—ALBERT JAY NOCK

AN EPITOME OF THEOSOPHY

[This epitome was first issued as a Theosophical Tract by the New York Branch of the T. S. in December, 1887, and published in the *Path* by Mr. Judge in the following month. So great was its success in the U. S. that the Theosophical Publication Society in England requested Mr. Judge to revise the leaflet for distribution in Great Britain. This Mr. Judge did, enlarging the leaflet into a booklet under the same title. It was this manuscript which the T. P. S. characterized as "too advanced," giving as its opinion that what was needed was a "stepping-stone from fiction to philosophy."

Mr. Judge took exception to this view, vigorously urging that "strong lines of action," directed toward spreading philosophical fundamentals, be adopted. (His letter to the T. P. S. is the fourth in Book II of *Letters that Have Helped Me.*) H. P. Blavatsky supported his counsel, and the "Epitome" pamphlet was accordingly issued in the summer of 1888.

The original Epitome, being in outline form, seems to offer a practical basis for studying the fundamentals of Theosophy, and for class discussion. For that reason it is here reprinted, for the first time, from the *Path*.—Eds.]

THEOSOPHY, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not something imagined or inferred, but that it is seen and known by those who are willing to comply with the conditions.

I. Some of its fundamental propositions are:

1. That the spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded, and decay being incident to all composite things, everything in man but his spirit is impermanent.

Further, that the universe being one thing and not diverse, and every thing within it being connected with the whole and with every other, of which upon the upper plane above referred to there is a perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

2. That below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called

man's "spiritual nature"; this is as susceptible of culture as his body or his intellect.

3. That this spiritual culture is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations, and needs of the higher nature; and that this is a matter of both system and established law.

4. That men thus systematically trained attain to clear insight into the immaterial, spiritual world, their interior faculties apprehending Truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason; and hence that their testimony to such Truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

5. That in the course of this spiritual training such men acquire perception of and control over various forces in Nature unknown to others, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law.

6. That their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

II. Turning now to the system expounded by these Sages, we find as its main points:

1. An account of cosmogony, the past and future of this earth and other planets, the evolution of life through mineral, vegetable, animal, and human forms.

2. That the affairs of this world and its people are subject to cyclic laws, and that during any one cycle the rate or quality of progress appertaining to a different cycle is not possible.

3. The existence of a universally diffused and higher ethereal medium, called the "Astral Light" or "Akasa," which is the repository of all past, present, and future events, and which records the effects of spiritual causes and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.

4. The origin, history, development, and destiny of mankind.

III. Upon the subject of *Man* it teaches:

1. That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate re-union with the Divine.

2. That this incarnation is not single but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets, and accumulating the experiences of each incarnation towards its perfection.

3. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, the spirit being therein prepared for its next advent into material life.

4. That the nature of each incarnation depends upon the merit and demerit of the previous life or lives, upon the way in which the man has lived and *thought;* and that this law is inflexible and wholly just.

5. That "Karma,"—a term signifying two things, the law of ethical causation (Whatsoever a man soweth, that shall he also reap), and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what men call "luck" is in reality "desert," —desert acquired in past existence.

6. That the process of evolution up to re-union with the Divine contemplates successive elevations from rank to rank of power and usefulness, the most exalted beings still in the flesh being known as Sages, Rishees, Brothers, Masters, their great function being the preservation at all times, and—when cyclic laws permit—the extension, of spiritual knowledge and influence among humanity.

7. That when union with the Divine is effected, all the events and experiences of each incarnation are known.

IV. As to the *process* of spiritual development it teaches:

1. That the essence of the process lies in the securing of supremacy to the highest, the spiritual, element of man's nature.

2. That this is attained along four lines, among others—

(*a*) The eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in and effort for the good of others.

(*b*) The cultivation of the inner, spiritual man by meditation, communion with the Divine, and exercise.

(*c*) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.

(*d*) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results to Divine law.

3. That while the above is incumbent on and practicable by all religiously-disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.

4. That an extension of this process is reached in Adeptship, an exalted stage, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

V. As to the *rationale* of spiritual development it asserts:

1. That the process is entirely *within* the individual himself, the motive, the effort, the result being distinctly personal.

2. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the Supreme Source of all strength.

VI. As to the *degree* of advancement in incarnations it holds:

1. That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.

2. That still more is gained by a career of duty, piety, and beneficence.

3. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

VII. It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:

1. The object, use, and inhabitation of other planets than this earth.

2. The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilization; the differences, physical and internal, between the various races of men; the line of future development.

3. The contrasts and unisons of the world's faiths, and the common foundation underlying them all.

4. The existence of evil, of suffering, and of sorrow—a hopeless puzzle to the mere philanthropist or theologian.

5. The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyse endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune, and untimely death;—all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Re-incarnation.

6. The possession by individuals of psychic powers—clairvoyance, clairaudience, etc.—as well as the phenomena of psychometry and statuvolism.

7. The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.

8. The failure of conventional religions to greatly extend their areas, reform abuses, re-organize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

"The Narrow Way"

The modern student demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect; the travesties of truth during long ages block the way; and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions.

—H. P. Blavatsky

STUDIES IN KARMA

Mind — Killer or Healer?

HOW direct and deadly can be the connection between thought and physical disintegration is shown in an article published under the unimpeachably respectable auspices of a scientific journal. In *Chemical and Metallurgical Engineering* for July, 1945, a prominent chemical engineer executive, styling himself "Henry Ross, Chemical Engineer, Mythical Chemical Co., New York,"—his true identity being suppressed, the editors said, "for obvious reasons"—described the destruction through psycho-mental processes which befell eleven executives in his own concern. The article was deemed of sufficient importance for it to be extracted and issued to the executives of one of the largest research companies in the United States. Such organizations are not given to mysticism nor to the circulation of merely interesting articles to their supervisors. In this case it was a matter of deep concern over the facts revealed, which bore direct correspondence to happenings already experienced in that company.

"Henry Ross" describes an intensive safety campaign carried out through two decades by his company, which reduced the accident rate by nine-tenths. The company, proud and complacent, then met with a course of events which proved at least as deadly as any physical carelessness.

"George Brown," head of the shipping department, had difficulties with a new manager, broke a life-long habit of abstinence and became an alcoholic within a few months. "Charlie Smith," an extremely conscientious man, was in the habit of taking work home at night. He died at 47 of cerebral hemorrhage, which was traced to deposits of cholesterol in the walls of his blood vessels—a phenomenon now known to be due to emotional stress. It was estimated that his loss cost the company about a hundred thousand dollars.

"Ben Jones" had been on the payroll for twenty-five years, enjoyed a high salary and a high standing. His position in the company was secure. But "Jones" had had a home and school environment where efforts were stimulated and rewarded by much praise from parents and teachers. He had graduated at the head of his class. The more cold-blooded inducements of money and high position offered by his employers were insufficient. He was "psychologically underpaid." Worried about his standing, at 46 he developed arthritis—a common result of emotional stress. The company physi-

cian, unable to find any physical cause, informed him that to be cured he must "stop worrying." "Jones" then began to worry for fear that he could not stop worrying. He "faded away to a stiffened shadow" and was retired in total physical disability at 48.

(According to a medical authority, one of the factors in the production of arthritis is the closure of the capillary arteries leading to the bones and tissues of the joints, the latter effect being a result of fear and worry. Constriction of these arteries starves the parts in question. Cold, also, may be associated with mental stress as a cause, for low temperature has a similar effect on the arteries. An occult connection between fear and cold is indicated by the fact that both are "contractive" forces, one physical, the other metaphysical; so that their association in the production of disease is not remarkable.)

"Philip Sims," in charge of the electrical department, had become an electrical engineer only because his father had forced him to do so. His actual loves were music and gardening. This man must have been a near-genius, because in spite of dislike for his occupation, he had enough surplus talent to be an outstanding success at it.

"His downfall began when a quick-witted young assistant, with a gift for merchandising his own talents, began capitalizing on the little openings on Phil's periphery, or so Phil imagined."

"Sims" came down with stomach ulcers and survived through an operation which left him in such poor condition that an assistant succeeded to the job. The writer remarks that the Company's physicians were well acquainted with the acid (ulcer-producing) aspect of fear reactions, but their job was merely to "break out the cutlery when the situation became critical."

Altogether, this company had eleven similar (recognized) cases. Each victim was in some kind of mental conflict. "All were extremely conscientious men, gifted in imagination or drive. Many had come up the hard way. All entertained some off-the-job frustration (and who doesn't?) or some ingrown carry-over from childhood, which in diverse ways the job magnified to a critical degree. Even the wholly admirable retirement plan set up an adverse element in some by blocking a therapeutic change of environment."

William Benton, President of the University of Chicago, is quoted as remarking that "Many of the big corporations tend to operate against the man with imagination and drive. The bigger the crowd, the harder it is to be seen in it. One's superiors are often concerned with promoting themselves or with hanging on to

what they've got. Their job is to keep their departments running the way they have always run. The unspoken slogan of many a big business is 'Don't rock the boat'."

A direct correlation between specific diseases and specific mental reactions is being increasingly noted, largely as a result of the advance of psychosomatic medicine. Modern medical works attempt to distinguish—especially in nervous diseases—between those which are "organic" (due to actual injuries, infections, or lesions) and those which are wholly "psychic." Admittedly, the symptoms are similar or identical in many cases. Among such diseases are arthritis, neuritis, neuralgia, and others. In the analysis of causation, one sees purely physical causes lumped together with those of a psychic nature, indicating that physicians have difficulty in distinguishing between them. Intelligent lay observation indicates that psychic and physical causes often operate simultaneously to bring on a certain condition: *i. e.,* in "muscular rheumatism," cold, dampness, and mental stress will sometimes be found to operate all at once to produce the condition of ill-health.

This makes more sense to the Theosophist than to others, since he regards internal and external conditions as both being *karma,* and there is no reason why both manifestations should not come due at once.

In sciatica, cold, dampness, hard chairs, constipation, and mental stress are given as causative agents. In this incongruous list, it is apparent that some causes are correlative; since, for instance, mental stress causes constipation, this and sciatica may be regarded as cognates rather than causally linked. A similar relation exists between constipation and headaches.

As pointed out by Paracelsus and by H. P. Blavatsky, the electromagnetic conditions of the earth are powerful factors in sickness and health. They are also significant in terms of psychology. Are "cold and wet" really conducive to rheumatism, or are certain electro-magnetic changes, correlated with such weather, responsible? (Little of the operation of these forces is known to science as yet.) Again, how much does cloudiness, that potent producer of mental depression, contribute to precipitating the effects? Of course, a purely physical (yet necessarily Karmic) external condition can drive to the physical plane an affliction hitherto psychic and internal.

What is the effect of simply an uncongenial environment? A man forced to live in the city, but having all his affinities for the mountains, will sometimes arrive at his vacation spot full of weariness, aches and pains, hardly able to drive his car home from the office—

but upon reaching the high country, he shoulders a heavy pack and climbs the peaks, happy and strong.

Psychosomatic medicine has found that mental conflict results in nerve inflammations or often in spastic muscular conditions; that is to say, muscles pulling against each other when they should be working together. Hatred for an inaccessible enemy results in self-punishment, the subconscious infliction of pain, as a substitute for inflicting punishment on the enemy. Likewise, the coexistence of hatred and love, loyalty, or respect all for the same individual (a frequent situation in families), may produce muscular stress and lack of coordination. This is due to the conflicting neural impulses, both to strike and to refrain from striking.

Some physicians are recognizing that there is no true distinction between "psychic" and "organic" diseases, and that the former can produce the latter. (Of course, it is also true that once the "organic" stage has set in, brooding over it reproduces and aggravates the psychic stage in a vicious circle.)

As to the role of "infections," the standing medical puzzle of natural immunity can logically be solved as one of *psychic* immunity. Bacteria cannot grow except where the psychic field is ready, or, as some would put it, a bacterial growth is the outcome of the disease, not the reverse. Why then do antiseptics and germicides seem to work? Perhaps more because of their *suggestive* effect than from direct physical effects.

A few specialists in psychosomatic medicine now appreciate the tremendous influence of suggestion in orthodox medicine (drug medicine and surgery). It will one day be recognized that a major element in nearly all curative processes is precisely suggestion, and that most of the accompanying paraphernalia constitutes merely the magic ritual necessary to make the psychic impression; whether that ritual be sulfa drugs, vaccination, or the knife. The important suggestive effect is that produced on the so-called "subconscious" mind, and drastic means may be necessary to convey the impression. It may seem far-fetched to "suggest" that *if* a suggestion as convincing as a surgeon's knife could be applied without cutting, the body itself would be able to cure a case of acute appendicitis. But we think that idea will not seem as extreme in a few years as it does now. If thought, as Dr. Carrel has noted, "can generate organic lesions," it must be able to heal them as well.

It is notable that marvelous results are frequently obtained in the initial vogue of a new drug; then, as incidents of failure are recorded here and there, skepticism gradually creeps in, and the percentage of

cures falls off, until at last the drug is largely superseded by something new. It might be startling to correlate the volume of cures by a new drug with the prestige of its discoverers, and the fanfare with which it is exploited! Tooth-pulling as a means of removing "focal infections" once brought many persons back from the brink of the grave, according to all orthodox testimony. But this method has now greatly declined in popularity.

How should we distinguish between an "accident" and a "disease?" Actually, there is often a clearer connection between an "accident" and a psychic impulse than between a disease and a psychic impulse. How often, perhaps, is an "accidental" mutilation a sub-conscious shedding of an offending member? "If thine eye offend thee, pluck it out," is perhaps often drastically obeyed by the too-literal "sub-conscious!" Perhaps this will be better understood *when the symbolism of the various organs and members is comprehended.*

This tendency toward self-mutilation and the self-production of disease is of course part of the enginery of Karma. But it also illustrates a highly hopeful aspect, in that when such tendencies are uncovered and recognized by the victim, he is frequently able to divert them into less destructive channels. A possible psychiatry of the future, endowed with Theosophical ethics and knowledge, may have a great part to play in the world.

ATMOSPHERIC DISTURBANCES

W.Q.J.—Atmospheric and electrical changes occur at all times, and are intensified at certain periods. The changes of the great cycles —from one to another—make all sorts of upheavals possible. The sun moving slowly in his great orbit carries the small earth's path out into new fields of space where entirely new cosmic conditions are met with, and the sun also goes through alterations of place and state. These latter must affect our atmosphere and electrical condition, for it is held by some theosophists that the sun is our great source of electricity. Science has lately admitted the possibility of there being an actual connection between the spots on the sun and our great electric storms; the old Hindu astrologers always asserted this, for they claimed that, as the sun altered, so did the condition of the earth. But it would be premature to definitely state either that the sun alone causes the changes, or that they are due to a different situation of the earth in her great path through space.

—*The Theosophical Forum,* October, 1890

"ROUNDS AND RACES"

QUESTION: As a student of *The Ocean of Theosophy,* I find confusing statements in the second part of "Evolution —Two Articles," which appeared in THEOSOPHY for February. On page 126 it is stated that each race must circle the seven globes seven times before reaching perfection. This seems in conflict with the *Ocean* teaching that: "The Round is a circling of the seven centers of planetary consciousness; the Race the racial development on one of those seven." Another statement asserts that after the Seventh Round, the present race (the Fifth) will begin again and go through Seven Rounds as the Sixth Race. How is this to be understood?

Answer: While many phases of the subject of the Rounds and Races are far from clear, the difficulty experienced in understanding these passages may be in part a matter of nomenclature and method in explanation. "Race," for example, is used by Mr. Judge in the *Ocean* (pp. 26-27) to convey two and possibly three distinct meanings. It sometimes seems, also, that Round has two aspects: (1) the clear application to the journey of the Monadic host from globe to globe until the circuit is complete; and (2) the *psychological* round of corresponding states of consciousness accomplished during smaller cycles. In any event, a careful study of the various discussions of the subject will show that the apparent contradictions in this teaching are not intended to be easily dispelled, but to be made the basis for reflection. Students may refer, for further study, to the *Secret Doctrine,* I, 152-191 (see in particular the six points outlined on pages 158-160); and THEOSOPHY II, 278; III, 197; IV, 496, 552; V, 327; XIII, 112.

Long ago, when the article was first published, a reader of the *Path* found similar difficulties in the article questioned, and from his comment, "Rounds and Races" (*Path,* December, 1892; reprinted in THEOSOPHY IV, 552) we extract pertinent paragraphs.

"The course of evolution begins on globe A, and proceeds by regular stages through globes B, C, D, E, etc. In the beginning, globe A was first evolved, and life received a certain degree of development upon it; then globe B came into existence, and the life-wave removed from globe A to B, where it went forward another stage; then globe C was evolved and received the life wave for a still further stage in its progress; and so on, until at the end of the first round globe G was evolved and furnished the field for the highest development attainable in that round.

"The first round—the first tour of the life-wave through the seven globes from A to G—having been completed, the monads—the life wave—passed again to Globe A, and commenced the second round, or the second tour through the chain. Without following out details, it is enough to say that three such rounds have been completed, and the fourth round has commenced its sweep and is still in progress; and that we now occupy globe D in this fourth round. Three times the life-wave was passed from globe A to globe G; and has now reached globe D in its fourth tour . . . .

"The sixth and seventh sub-races of the fifth root-race must run their course, and these must be followed by the sixth and seventh root-races with their various subdivisions, before the life-wave passes from our present globe D and begins its further evolution on globe E. From analogy we may infer that seven great races, with their sub-races, etc., will be necessary to complete the work of that globe; and the same for globes F and G, before the fourth round shall be concluded and the life-wave be ready to pass to globe A for the beginning of the fifth round.

"Thus the planetary chain consists of seven globes; the life-wave makes during the existence of the chain seven complete tours of the chain from globe A to globe G, these tours being called rounds; the life-wave remains on each globe after reaching it in each round, until it completes seven root races, divided into forty-nine sub-races and into three hundred forty-three family-races."

"A CONTINUOUS PROCESS"

All units pass through seven states of substance, beginning with the most ethereal to the most concrete (the fourth stage, the physical) then ascending from that stage through and back to the most ethereal again plus the experience gained. Each Round repeats this "circling" in a more condensed way until the middle point of the Fourth Round, when the process tends towards an etherealization in each succeeding Round, until at the end of the Seventh Round all units have arrived again at the starting point.

Neither the primordial substance from which all other grades are produced, nor these other grades themselves disappear during the concretion of matter. All that has been accomplished in the way of manifestation remains as lines of communication, step by step from the highest to lowest. All substances and forms of matter are produced by the "Soul" and exist for Its purpose, and are parts of a continuous process. —R.C.

AMONG YOUTH-COMPANIONS

GAIL and Dave ran into each other one afternoon, both deep in the rather dubious pleasure of "window-shopping." Two pairs of eyes verified the fact that the other was ready for something else, and by tacit consent, they headed for a near-by cafe in search of refreshment. After they had ordered, Gail leaned her head on the back of the seat and proceeded to shake her head wearily.

"It's very discouraging to see whole mobs of people out shopping for the same thing at the same time," she remarked, "especially when it happens to be the thing I'm after, too!"

"Brotherhood, that's what!" exclaimed Dave.

"Even so, why should we want to have all things alike?" Gail asked. "Brotherhood doesn't mean sameness, but only harmony. Not, of course, that I want to lapse into barbarism or a state of false self-sufficiency, but it does seem as if a little more independence wouldn't hurt us!"

"Especially so, since we often, nowadays, feel morally as well as physically impelled to 'stand out and be separate'," Dave returned. "There are too many things countenanced by most people which we must take issue with, if we are to hold to our own standards."

"And yet it seems that we cannot separate ourselves, on *any* plane, from our nation, our race, or humanity as a whole," Gail said, balancing Dave's point. "While I don't really mind being bound, physically or socially, with all others, still, it's not so pleasant to think that mentally and morally I'm also held with them."

Dave answered thoughtfully, "Seems to me that by recognizing those bonds, they are, in a sense, broken. That is, the tie remains, but its nature is radically changed, for it becomes a responsibility *consciously* assumed, instead of an externally-compelling force. Those only are actually bound, don't you think, who are ignorant of the fact of brotherhood, or who are entirely *subject* to the influence of their condition and surroundings."

"But," persisted Gail, with growing concern, "regardless of the few who may be free, isn't everyone bound, on every plane of substance, to the *forms* of that plane? Wherever you look, you see not free men, but slaves—slaves to physical possessions, slaves to passion or desire, slaves to the thoughts of other men. And whatever

way you look at it, it seems to me to be a completely inverted view of brotherhood—a brotherhood of slaves, not of free men!"

"That's quite true," admitted Dave, soberly. "Do you remember Bill Hannegan—'the red-headed Irishman with the sense of humor'—to describe him in your own words? He went to work in a factory for a while, and he told me once about his 'introspective experiences.' He was a very sensitive fellow, and so the effects didn't take long to manifest. The first symptom was extreme weariness, which, at first, he attributed to the effect of the change of work. But soon he observed that the weariness increased as time went on, instead of growing less, and that it was not merely a physical weariness, but a dull, endless, and inexplicable mental exhaustion that seriously troubled him. He told me that he thought it might be some kind of transferred hypnosis—he was working on an assembly-line, you know. The interminable repetition of the same object before his eyes, might somehow have suggested similar action to his brain. Accompanying this effect, he noticed an inability to concentrate on any subject sufficiently to reach any clear conclusions. The situation became so burdensome, that he was not long in finding another job.—Of course, he had taken up that work more as a dare than as a necessity. He wanted to find out about what many people spoke of as 'the awful effect' of the assembly line on the minds of the workers. That makes you feel very bad about those who are compelled to do such work in order to keep body and soul together. They can hardly recognize or remedy the occupational effects."

Gail was silent for a moment, pondering Dave's words. Then she said, "Still, that's only one side of the question. That's the 'production end,' so to speak. What about the consumers? Most of what men can do with their hands, can be done as well and even better, today, by machines. Men are forgetting how to use their hands, long before they have learned to compensate for that loss by learning to rightly use their minds."

Dave nodded his head. "Yes, what appears to me even worse than standardization of products, is the standardization of mind. Mr. Judge called it making mental grooves or ruts. I can't bring myself to believe that it's impossible to have mass production of material and still maintain a *higher* individuality. In a way, people seem to feel that, too—almost as if they were ashamed of their lapse of will—and so we hear much of the 'rights of the individual,' and the 'Individual *versus* the State,'—as if talking about such things actually accomplished them, or compensated, at least in part, for the absence of any action in that direction," he added, gloomily.

"Surely you don't think that nothing is being done to bring the individual out of the mass, do you?" queried Gail.

"I wouldn't say that *nothing* is being done," returned Dave, carefully restraining himself from propounding an impossible generalization. "But I maintain that nothing much *can* be done, on the basis that is presently afforded. People either actually believe that by verbally 'asserting their rights,' they are maintaining them, or else seek to justify their present weakness by talking strength."

"What's your quarrel with the existing basis?" demanded Gail, content for the time to do no more than insert leading questions.

"Well," said Dave, "people seem to be unable to distinguish between exaggerating their personality and strengthening their individuality. That is, they think that a puffed-up pride is synonymous with self-dependence, that strong desires are equivalent to real willpower. It seems to me that no effort based, even unconsciously, on the desire to augment the importance of one's *person,* can be successful in the direction of freeing the individual from the bonds of mass movements, since it is through the personality that men are ensnared in the first place. Mind you, I'm not saying that it is in terms of personality that men *think* they think, but, ultimately, how else can the average man come to think, brought up as he is in an atmosphere of inherent weakness or inexplicable chance? Generally, we haven't any concept of real individuality, or we wouldn't be led, as we are, to run after will-o'-the-wisps."

Gail, fully aroused by this time, chimed in. "That's right. After all, who or what can really threaten, or do away with, the true rights of the individual? It's like saying that one ought not interfere with the karma of another. Except on the personal plane, no interference is possible. Who can invade another's mind or heart or soul? But often we allow ourselves to be swayed without thinking, or caring, really, until some combination of circumstances makes the influence of others uncomfortable for our personality—and that's when we start talking about our 'individual' rights!

"It has always been significant to me," she added, "that the biggest people you know, or read about—those most self-reliant, most conscious of their responsibility to think for themselves—almost never have to mention their own 'rights.' Not that their rights are not invaded, but they do not allow themselves to become personally concerned in the matter. One way to meet disturbance is to be where you can be disturbed by it—to live on the level at which it enters your consciousness, so to say. The other way is to be 'elsewhere.' There's all the difference—in the world!"

STUDIES IN THE "GLOSSARY"

XII

THE doctrine of Cycles is one of the most important in the theosophical system. . . . The beginning of a cycle must be a moment, that added to other moments makes a day, and those added together constitute months, years, decades and centuries. Beyond this the West hardly goes. The ancient Sanskrit-speaking people had a word called *Kchana,* which means a second incalculably short: the 90th part or fraction of a thought, the 4,500th part of a minute, during which from 90 to 100 births and as many deaths occur on this earth. The shortest period of time as applied to the duration of sounds was the *Matra,* equal to the twinkling of the eye. They observed also a cycle called *Ayana;* two *Ayanas* complete a year, one being the period of the Sun's progress northward, and the other southward in the ecliptic.

But if we are to consider cycles as but lengths of time, there is no profit except to the dry student or to the astronomer. The ancients spoke of psychic and moral cycles, which included stages of spiritual development and growth in holiness, as well as periods of psychic crimes and iniquities, or of regular moral cataclysms. These latter referred to the periodical outpouring of astral impurities on to the earth. The cycle, or circle, within which are confined all those who still labor under the delusion of separateness is called *The Ring Pass Not.*

European and American thinkers say that cycles exist but have no very great bearing on human life and certainly no bearing on the actual recurrence of events or the reappearance on the stage of life of persons who once lived in the world. But such men as Kepler and even Sir Isaac Newton believed that stars and constellations influenced the destiny of our globe and its humanities. And men who were initiated into all the mysteries of nature, as well as into astronomy and astrology, knew precisely in what way nations and mankind, whole races as well as individuals, would be affected by the so-called "signs of the Zodiac." The Zodiac was known in India and Egypt for incalculable ages, and the knowledge of the sages (magi) of these countries, with regard to the occult influence of the stars and heavenly bodies on our earth, was far greater than profane astronomy can ever hope to reach to.

NOTE.—This study is correlated with Chapters XIV and XV of the *Ocean of Theosophy.*

The Egyptians and the Chaldees were among the most ancient votaries of Astrology, though their modes of reading the stars and the modern practices differ considerably. If later on the name of *Astrologer* fell into disrepute in Rome and elsewhere, it was owing to the fraud of those who wanted to make money by means of that which was part and parcel of the sacred Science of the Mysteries, and, ignorant of the latter, evolved a system based entirely upon mathematics, instead of on transcendental metaphysics and having the physical celestial bodies as its *upadhi* or material basis. Yet, all persecutions notwithstanding, the number of the adherents of Astrology among the most intellectual and scientific minds was always very great.

In days of old, Astronomy was synonymous with Astrology; and the great Astrological Initiation took place in Egypt at Thebes, where the priests perfected, if they did not wholly invent the science. The neophyte was taught the mystic signs of the Zodiac, in a circle dance representing the course of the planets (the dance of Krishna and the Gopis, celebrated to this day in Rajputana); after which he received a cross, the Tau (or Tat), becoming an *Astronomos* and a Healer. Astronomy and Chemistry were inseparable in these studies. "Hippocrates had so lively a faith in the influence of the stars on animated beings, and on their diseases, that he expressly recommends not to trust to physicians who are ignorant of astronomy." (Arago.) Unfortunately the key to the final door of Astrology and Astronomy is lost by the modern Astrologer; and without it, how can he ever be able to answer the pertinent remark made by the author of *Mazzaroth,* who writes: "people are said to be born under one sign, while in reality they are born under another, because *the sun is now seen among different stars at the equinox*"?

The small and large cycles of Avatars bring out for man's benefit the great characters who mould the race from time to time. There are two kinds of avatars: those born from woman, and the parentless, the *anupapadaka.* In Chaldea and Egypt there were also two distinct kinds of Dynasties, the *divine* and the *human,* called in India the Solar and the Lunar, or the *Suryavansa* and the *Somavansa.*

The Avatar, or Divine Incarnation, is the descent of a god or some exalted Being, who has progressed beyond the necessity of rebirths, into the body of a simple mortal. The Dalai Lama is regarded as an avatar of Avalokiteswara, and the Teschu Lama as one of Tson-kha-pa, or Amitabha. Krishna was the eighth and most celebrated avatar of Vishnu.

The Immaculate Conception, or the Incarnation idea, is as pre-eminently Egyptian as it is Indian. The stories of the conception, birth, and childhood of Osiris and Krishna are the exact prototype of the New Testament story. Truly the *avatar* doctrine constituted the grandest mystery of every old religious system!

It is prophesied that a town or village called S'ambhala, which is mentioned in the *Puranas,* is the mysterious locality whence the Kalki Avatar, the last incarnation of Vishnu, will appear "for the final destruction of the wicked, the renovation of 'creation' and the 'restoration of purity'," at the end of Kaliyuga 427,000 years hence.

Esoteric philosophy teaches us that every Root-race has its chief Buddha or Reformer, who appears also in the seven sub-races as a Bodhisattva. According to Puranic allegory, there is a Sanskrit Sage of the race of Kuru, named Devapi, who, together with another Sage (Moru), is supposed to live throughout the four ages and until the coming of Maitreya Buddha, or Kalki Avatar. The two, Devapi and Moru, are supposed to live in a Himalayan retreat called Kalapa or Katapa.

At the intersection of the great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe or other convulsion. Every root-race and sub-race is subject to such Kalpas of destruction; the fifth root-race having sixty-four such cataclysms periodically; namely: fifty-six by fire, seven by water, and one small Kalpa by winds or cyclones. After the death of Krishna in 3102 B.C., the kingdom of Dwaraka in Guzerat was submerged by the ocean. The kingdom was inhabited by the Yadavas, or descendants of Yadu, the great race in which Krishna was born. All those present in the city perished when it was submerged. Only a few who were absent from the town at the time of the catastrophe, escaped to perpetuate this great race.

The individual cycles are of reincarnation, of sensation, and of impression. In the subterranean crypts of Thebes and Memphis, the Sacred Mysteries of the *Kuklos Anagkes,* "The Unavoidable Cycle," were performed. There the candidates were acquainted with the inexorable laws traced for every disembodied soul from the beginning of time. These laws were that every reincarnating Entity, casting away its body, should pass from this life on earth unto another life on a more subjective plane, a state of bliss, unless the sins of the personality brought on a complete separation of the higher from the lower principles; that the "circle of necessity" or the *unavoidable cycle* should last a given period (from one thousand

to even three thousand years in a few cases), and that when closed the Entity *should return to its mummy,* i.e., to a new incarnation.

In Egypt the Heron and another nondescript bird called the *Rech* were both symbols of cycles, the former of a Solar year of 365 days; the latter of the tropical year or period covering almost 26,000 years. The Rech was the regular Phoenix of the great Mysteries, the typical symbol of self-creation and resurrection through death—a type of the Solar Osiris and of the divine Ego in man.

But man is also affected by astronomical cycles because he is an integral part of the whole. Everything in Nature is intimately co-related to the rest. The astrologers allot an influence to the moon over the several parts of a man, according to the several Zodiacal signs she traverses; as well as a special influence produced by the house she occupies in a figure. But between the Chaldean star-gazer and the modern astrologer there lies a wide gulf indeed.

A period of exhibition of universal manifestations is called a Brahmanda, that is a complete life of Brahma, and Brahma's life is made of his days and years, which, being cosmical, are each of immense duration. There were several "great ages" mentioned by the ancients. In India it embraced the whole Maha-manvantara, the age of Brahma, each "Day" of which represents the life cycle of a chain—*i.e.,* it embraces a period of seven Rounds. With the Egyptians and Greeks the "great age" referred only to the tropical or sidereal year, the duration of which is 25,868 solar years. Of the complete age—that of the gods—they say nothing, as it was a matter to be discussed and divulged only in the Mysteries, during the initiating ceremonies. The "great age" of the Chaldees was the same in figures as that of the Hindus.

The course of evolution is divided into four Yugas for every race in its own time and way. The series of four Yugas proceed in succession during the manvantaric cycle. When computed by the *divine* years, or "years of the gods" (each such year being equal to 360 years of mortal men), the four Yugas equal 12,000 years; in years of mortals, 4,320,000—a Mahayuga. The old Mazdeans or Magi (the modern Parsis) had the same calculation. Their "Sovereign Time of the Long Period" (*Zervan Daregho Hvadata*) lasts 12,000 years, and these are the 12,000 divine years of a Maha-yuga, whereas the *Zervan Akarana* (Limitless Time), mentioned by Zarathustra, is the *Kala,* out of space and time, of Parabrahm.

Thus, the four ages into which the ancients divided the life cycle were (1) the Golden, or Krita Yuga, the age of truth and primeval

purity, of simplicity and general happiness; (2) the Silver, or Treta Yuga; (3) the Bronze, or Dwapara Yuga; and (4) Kali Yuga, the *black* or iron age, our present period, the duration of which is 432,000 years. It began 3,102 years B.C. at the moment of Krishna's death, and as the first cycle of 5,000 years will end between the years 1897 and 1898, *the scientific men of today will have an opportunity of seeing whether the close of the five-thousand-year cycle will be preceded or followed by any convulsions or great changes political, scientific or physical, or all of these combined.*

Under the religious superstition about Adam and Eve is hidden the truth about the origin of man, *and in the tales of Cain, Seth and Noah is vaguely shadowed the real story of the other races of men.* Esoteric philosophy teaches that the seven Kings of Edom are the symbol of the seven human Root-races, four of which have passed away, the fifth is passing, and two are still to come. Though in the language of esoteric *blinds,* the hint in St. John's *Revelation* is clear enough when it states in chapter xvii, 10; "And there are seven Kings; five are fallen, and one (the fifth, still) is, and the other (the sixth Root-race) is not yet come. . . ."

Man never was not. If not on this globe, then on some other, he ever was, and will ever be in existence somewhere in the Cosmos. Ever perfecting and reaching up to the image of the Heavenly Man, he is always becoming. The Heavenly Man, in Occult philosophy, is the first ray from the manifested *Logos,* the Androgyne Ray, the "male and female created he them" of the first chapter of *Genesis.* The symbols and myths of Manu, Vajrasattva and Adam Kadmon represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute.*

The Kabbalistic conception of Deity embodied in the ten Sephiroth, or the Sephirothal Tree, is a very sublime one. It concerns the gradual evolution of Deity from negative repose to active emanation and creation. Eastern Occultists recognize in the three higher Sephiroth—the upper Triad (corresponding to Atma-Buddhi and the "Envelope" which reflects their light, the three in one)—and count seven lower Sephiroth, every one of which stands for a "principle," beginning with the Higher Manas and ending with the Physical Body—of which Malkuth is the representative in the Microcosm and the Earth in the Macrocosm.

Occultism permits no other image than that of the living image of divine man (the symbol of Humanity) on earth. The *Kabbala* teaches that this divine Image, the copy of the *sublime and holy upper Image* (the Elohim) has now changed into *another simili-*

tude, owing to the development of men's sinful nature. It is only the *upper divine Image* (the Ego) which is the same; the lower (personality) has changed, and man, now fearing the wild beasts, has grown to bear on his face the similitude of many of them.

The ultimate origin or beginning of man is not to be discovered, although we may know when and from where the men of this globe came. Science teaches that evolution is physiologically a mode of generation in which the germ that develops the foetus pre-exists already in the parent, the development and final form and characteristic of that germ being accomplished in nature; and that in cosmology the process takes place *blindly* through the correlation of the elements, and their various compounds. Occultism answers that this is only the *apparent* mode, the real process being Emanation, guided by intelligent Forces under an immutable LAW—a doctrine once universal. Therefore, while the Occultists and Theosophists believe thoroughly in the doctrine of Evolution as given out by Kapila and Manu, they are *Emanationists* rather than *Evolutionists*. The Evolutionist stops all inquiry at the borders of "the unknowable"; the Emanationist believes that nothing can be evolved —or, as the word means, unwombed or born—except it has first been involved, thus indicating that life is from a spiritual potency above the whole. *Hence man did not spring from a single pair. Neither did he come from any tribe or family of monkey.*

In ancient Greece, Orpheus taught that the divine Essence is inseparable from whatever *is* in the infinite universe, all forms being concealed from all eternity in It. At determined periods these forms are manifested from the divine Essence or manifest themselves. Thus through this law of emanation (or evolution) all things participate in this Essence, and are parts and members *instinct* with divine nature, which is omnipresent. All things having proceeded from, must necessarily return into it; and therefore, innumerable transmigrations or reincarnations and purifications are needed before this final consumation can take place.

Nature consciously prefers that matter should be indestructible in organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material. As shown in *Isis Unveiled*: "In evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form—a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher's tree illustrates it in the case of the zinc solution." The whole Kosmos, according to Panthe-

ism, is animated or informed with the Spirit of Deity, Nature being but the garment, and matter the illusive shadow, of the real unseen Presence.

Pantheism is often objected to by people and regarded as reprehensible. But how can a philosopher regard Deity as infinite, omnipresent and eternal unless Nature is an aspect of IT, and IT informs every atom in Nature? The whole of the Hermetic philosophy is based on nature's hidden secrets, and as Baphomet was undeniably a Kabbalistic talisman, so was the name of Pan (meaning ALL) of great magic efficiency in the "Conjuration of the Elementals." There is a well-known pious legend to the effect that the "great Pan is dead." But people are greatly mistaken in this; neither nature nor any of her Forces can ever die. A few of these may be left unused, and being forgotten lie dormant for long centuries. But no sooner are the proper conditions furnished than they awake, to act again with tenfold power.

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Kchana; Matra; Ayana; Arya; M'bul; Pass not, *The Ring;* Zodiac; Astrology; Astronomos; Avatara; Dynasties; Krishna; Incarnations; Osiris; S'ambhala; Kalki-Avatar; Bhadrakalpa; Devapi; Samvartta Kalpa; Yadava; Kuklos Anagkes; Benoo; Capricornus; Moon; Great Age; Brahma's Night; Yuga; Golden Age; Satya Yuga; Krita-Yuga; Treta Yuga; Dwapara Yuga; Kaliyuga; Edom; Humanity; Hamsa; Sephiroth; Sepher Sephiroth; Sephira; Ain Soph Aur; Triad; Image; Emanation; Orphic Mysteries; Plotinus; Extra Cosmic; Pantheist; Pan.

"THE NUCLEUS OF TRUTH"

Primitive religion was something better than simple pre-occupation about physical phenomena. The ancients knew and could distinguish the *corporeal* from the *spiritual* elements, in the forces of nature. They knew the powers of the natural elements so well, that, while concealing their true nature under various allegories, for the benefit (or to the detriment) of the uneducated rabble, they never departed from the multiple object in view, while inverting them. They contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a *record* for future generations, sufficiently transparent to allow their wise men to discern that truth behind the fabulous form of the glyph or allegory. —H.P.B.

ARGUMENTS ON REINCARNATION

XIII: Reincarnation and Environment

ORGANIC life is sometimes described as "a continuous, self-perpetuating adjustment between internal and external forces." It is an interaction between circumstances and innate traits. Materialists ascribe the innate traits to maternal heredity. Reincarnationists to acquired traits of character, derived from past experience. Good and bad derive from the combination of the internal and external, and have no meaning in respect to either alone.

It can be seen that the internal is really the governing factor, for a man with a certain view of life can be patient, placid, happy and healthy under disappointments and deprivations which make another miserable and poison him with the secretions set in motion through his body by envy, rancor, and greed. The internal condition is the result of habits of thought and feeling developed in past incarnations and in this present life.

Environment is the rebound against the individual of the influences he exerted on man and nature at large in the indulgence of those habits in the past. Thus the major portion of his fate, his internal feelings, are under his control right now, if he chooses to seize that control, and if his will has not been paralyzed by the acceptance of materialism. The external pressure against him will change its nature as the energy put into it by him in the past becomes exhausted. He may have present good conditions, but they will pass unless he works in such a way as to bring about their continuance—to "deserve" them. If he has bad conditions, they also will pass unless he sets more of the same kind in motion against him.

If he is in bad circumstances, he can speed up their passing by actively adopting as good and unselfish a life as he is able. If he is in good circumstances, he can make them still better, and a road to knowledge instead of mere pleasure, by adopting the same course of life. A further step, and one far on the way to real spiritual liberation and the end of *necessary* reincarnation, is to become indifferent to the pleasure or pain of circumstances and value all alike only for the *knowledge* they can be made to bring.

This is true freedom and is marked by the rising of the spontaneous inner happiness which is the birthright of the self, manifested every time it transcends slavery to material things. A true man who reaches this happiness does not selfishly enjoy it alone, but directs all his efforts to the end that others may share it with him.

ON THE LOOKOUT

"Cults of California"

Carey McWilliams, best known to the American public as author of the study of migrant agricultural labor in California, *Factories in the Field,* and who more recently published *Brothers under the Skin* and *Ill Fares the Land,* has brought under his objective gaze another social phenomenon of California—its "cults." In the March *Atlantic* he discusses the fortunes and antics of all the prominent religious exhibitionists who have found followers in southern California, from the Scotsman, William Money, who set up shop in Los Angeles in 1841, to dignified contemporaries such as Manly Palmer Hall, who admits to the title, "America's Greatest Philosopher." On the whole, Mr. McWilliams is cautious and just. He simply describes what these tropical growths in religion say and do. If both the I AM Movement and Mankind United claim knowledge of "secret power," the Ballards having their "blue light" which obliterates all bad Karma, and Mankind United boasting a ray machine that would make Keely's *vril* resemble an innocent plaything, the author of "The Cults of California" recites their claims, adding only a synthesizing comment:

> There are villains in both cults: hidden rulers, destructive forces, static elements that must be blasted into eternity. Sired by Buck Rogers and Superman, they are nevertheless profoundly symptomatic of the unrest, the suppressed fury, and the preoccupation with violence and power of certain classes in our society.

The "Promise" Myth

The Point Loma adventure of the Theosophical Movement and Aimee Semple McPherson's Four Square Gospel enterprise receive lengthy treatment. Although repeating in general the attacks made by General Harrison Gray Otis in the Los Angeles *Times* against Point Loma cultists and Mrs. Tingley, Mr. McWilliams is careful to state that Mrs. Tingley later "collected a handsome judgment" for libel. As a matter of fact, the charge that "gross immoralities were practiced" at Point Loma would be repudiated by friend and enemy alike. In the account of the origins of the Point Loma colony, however, a serious misstatement occurs. The writer says that in New York, Mrs. Katherine Tingley "came to know the theosophist William Quan Judge, over whom she soon acquired an

extraordinary influence." Mrs. Tingley did acquire an "extraordinary influence" over some theosophists, but certainly not over Mr. Judge, nor was her influence over those others much in evidence until after Judge's death in March, 1896. Mr. McWilliams writes:

> Much talk began to be heard in theosophical circles about the emergence of a mysterious disciple, referred to by Judge as the "Promise," the "Veiled Mahatma," the "Light of the Lodge," and the "Purple Mother."

Hargrove's Repudiation

There was such talk, but only after Mr. Judge's passing, and the sources of this flamboyant "mysticism" are fully identified in the volume, *The Theosophical Movement,* Chapter xxxv, pages 653-88. E. T. Hargrove, a prominent member of the T.S. in A., was the principal sponsor of Mrs. Tingley as the new "Leader" and "Head," announcing in a circular that Mr. Judge knew of her fitness as his "successor" and had indicated a great future for "Promise," now identified as Mrs. Tingley by Hargrove and others. Certain "private papers" of Mr. Judge, said to bear out this claim, were never produced, and less than two years after his fulsome praise of Mrs. Tingley, Mr. Hargrove himself repudiated her leadership without qualification and went off with other dissident members to hold a runaway convention. There is absolutely no evidence of any sort that Mr. Judge thought of Mrs. Tingley or anyone else as his "successor," nor that the mysterious talk of "Promise" was anything more than a frantic fabrication of foolish students who felt they must have some figure-head for a "leader." Indeed, Hargrove, after his disaffection, wrote to Mrs. Tingley on Jan. 30, 1898:

> Now, my dear friend, you have made an awful mess of it—that is the simple truth. You were run in as O(uter) H(ead) as the only person in sight who was ready to hand at the time . . . you were sort of neutral centre around which we could congregate . . . .

Hargrove regretfully admits having used his "personal influence" to get people to accept Mrs. Tingley as "Outer Head," explaining that "enthusiasm and anxiety to see all go well carried some of us too far." Her "rare mediumistic and psychic gifts" were given as the reason for this enthusiasm, causing the sponsors of Mrs. Tingley to suppose, as Hargrove says, that she was "a disciple of the Lodge." There is evidence that E. August Neresheimer and Claude Falls Wright had both been consulting her as possessed of "occult powers" before Mr. Judge's death, accepting communica-

tions through her as "messages from the Masters." One such message, received by Mr. Neresheimer in 1895, contained the injunction, *"Under no circumstances must Mr. Judge know of this"*—a provisio so entirely out of keeping with the law of the Guru-parampara chain that it alone should have been sufficient warning of the questionable nature of the communication.

"A Gross and Palpable Fraud"

Hargrove, Neresheimer and the others had all too quickly forgotten the oft-repeated principle of occultism that there is no "apostolic succession." Judge himself said, when asked by an anxious student where guidance could be found after his death, "Go to the pages of the *Path* Magazine. Study what I have written there, and you will know what I would do." H.P. Blavatsky had declared in *Isis Unveiled*: "The present volumes have been written to small purpose if they have not shown . . . that . . . the apostolic succession is a gross and palpable fraud," and Mr. Judge wrote in *Lucifer* for March, 1892: "Madame Blavatsky has no 'successor,' could have none, never contemplated, selected or notified one." Are we to suppose that he then violated the rule of the Lodge by appointing one for himself? As evidence that he did not, there is this statement by Mr. Neresheimer, from an affidavit in February, 1932:

> Among all the papers and other documents left by Mr. Judge, we found nothing whatever in his handwriting bearing on the future conduct of the society after his death. Nor did we find anything in his writing naming Mrs. Tingley or anyone else, either directly or indirectly, as his successor in the affairs of the Theosophical Society in America, or any directions of any kind to be followed in the event of his death. . . .

Record Now Clear

As Mr. Neresheimer was the executor of Mr. Judge's will, and personally opened and examined the contents of Mr. Judge's desk and his safe-deposit box, his word in this matter is the best evidence available. As he, also, had been one of those who persuaded the membership of the Society to accept Mrs. Tingley as the new "Leader" and "Outer Head," during the months following Mr. Judge's death, his statement under oath is of peculiar importance to Theosophical history. To his credit, it may be said that at the end of his life, if not in the crucial hour of trial, Mr. Neresheimer was true to the principles of the philosophy he had learned from Mr. Judge and H.P.B., and that he established for the

record the fact that, like H.P.B., William Q. Judge had "no 'successor,' could have none, never contemplated, selected or notified one." It is unfortunately true that Hargrove and his handful of associates did indeed go "too far"—so far that the myth of Mrs. Tingley's "extraordinary influence" over Mr. Judge still exists to be seriously repeated as a fact in a contemporary study of religious phenomena.

The Harvard Report

Dr. Boyd H. Bode, a discriminating progressive in education, comments on the Harvard Report on *General Education in a Free Society,* in an article in the *Journal of Higher Education* for January. Dr. Bode restates his conviction (noted earlier in Lookout, February, 1937) that educational theory must be aligned with *one* philosophy of truth-seeking, rather than an uneasy mixture of two or three theories of knowledge and values. He centers his discussion around the fact, recognized in the Report, that the culture and philosophy on which American education is based has three elements, equally powerful, and at first sight "incompatible":

> One of these is the ideal of the "free man," which we have inherited from the ancient Greeks and which emphasizes the life of reason. Another is the ideal of walking with God in the light of faith, which was contributed by Christianity. The third is reliance on scientific method, which has received tremendous impetus from modern science.

The Dignity of Man

> The agreement which the Report seeks to establish is that these constituents are all vital to the character of our heritage, and therefore must be preserved in some form or other. This is necessary, not only because these three strands are, despite their differences, intimately interwoven in our culture, but because—and this is supremely important—they all show, and contribute to, a common and characteristic trait or quality of our culture, which is designated most simply as the concept of the dignity of man.
>
> As a preliminary comment, it may be suggested that the Report is in no sense a revolutionary document. It is not a "call of the wild"; it is not an invitation to desperate adventure. On the contrary, it offers the comforting assurance that the changes which have occurred [as well as the "questioning, innovating experimental attitude," as the Report terms it, of modern times] are not as alarming as timid souls may be disposed to think. While it is true that the physical and social conditions of life have been transformed to a stupendous degree,

> owing to the combination of many factors and circumstances, it is equally true that in a basic sense nothing much has really happened. The ancient values of faith, reason, and empirical knowledge remain essentially unimpaired.

Professor Bode's comment on this attitude is succinct, but ample. "As an applicant for a life insurance policy explained to the medical examiner, he could not tell for certain what his father had died of, but he felt sure that it was not anything serious."

UNSTABLE EQUILIBRIUM

This glossing over of hard realities which demand attention and action is reminiscent of those who, in the Atom Year I, are rejoicing in "peacetime uses" for the atom bomb, while witnesses before the House Appropriations Committee in Washington testify "that the U.S. will spend $350,186,943 in building atom bomb plants this year and that A-bomb plants are running 24 hours a day, seven days a week." (New York *Daily News,* Feb. 27).

Dr. Bode surveys the "laissez-faire" policy outlined by the Harvard educators. The changes are not serious, according to the Report, because they leave intact—

> the ideal of "cooperation without uniformity, agreement on the good of man at the level of performance, without the necessity of agreement on ultimates" (page 46). How far will this take us? If the statement is taken literally, it means that "ultimates" need not be considered at all in practical situations. Actually it is not so simple as that. How, for example, would we be expected to deal with such issues as flag-saluting, polygamy, religious pacifism, the teaching of evolution or communism, and the like? Should we be content to admonish the contending parties to forget their differences and keep their thinking focussed on the dignity of man? If so, we would be certain to run into the blazing retort that protecting the dignity of man is precisely what they are doing already.

DIFFERENCES MAKE A DIFFERENCE

> It is one thing to say that we all believe in the worth and meaning of the human spirit; it is quite another thing to assume that the different ways of understanding this proposition are differences that make no difference. What we have left after we have abstracted from these differences is not a vital principle for the guidance of conduct . . . but an empty phrase. . . . In the pinches we find ourselves just where we were before.

Dr. Bode points out that from the standpoint of the Report, "reason and faith are separate and distinct roads to truth, alongside the road which we call scientific method," and that the cultural

pattern insists upon this distinction of domains: "A blanket endorsement of scientific method would mean that the method can be applied outside its own restricted territory, which would be a fatal error."

"Denizen of Two Worlds"

To trace the lines of this frame of reference, to make clear the basis for the "ideal of cooperation," Dr. Bode resorts to Plato's doctrine of man as the denizen of two worlds, "one of which is the everyday world of space and time, while the other is a transcendental world, outside of space and time."

> This dualism [he says] is reflected or paralleled in the contrast between empirical knowledge, through which we become informed about mundane affairs, and reason, which puts us in touch with this other realm of supersensuous reality. . . . Science, for example, is confined to the things of this three-dimensional world; it has nothing to do with the realm of Platonic ideas, and so truth in science has simply the pragmatic meaning of predictability or dependability. This other realm can be reached only through some such channel as reason or revelation or mysticism or intuition; and so truth necessarily has a different quality and meaning.

Triple Resistance

The dual view of truth greatly weakens the attempt to educate youth, for in view of the contrary motions of reason, revelation and empiricism it is well-nigh impossible to give a straightforward answer to the question, What shall we teach, and why? It is naïve to expect a reconciliation among the diverse elements; it is also illogical and unintelligent. Where *is* Truth, if there are three roads to it, no two of which need ever meet? And yet the concept of One Truth is triply resisted. Such is the understanding of the function of a philosopher, that the idea of One Truth will raise the objection that every man should be free to determine truth for himself, by the independent use of his reason. A religionist is generally convinced that truth must be beyond reason—if man can know it, it cannot be truth. A devotee of scientism, aware that scientific truths are always being changed, modified or discarded in favor of newer ones, maintains his blind faith by asserting all truth to be relative.

A synthesis of the "truths" in these three thought-patterns would be the concept that Truth must be knowable by every *developed* intelligence; exalted enough to be, in its highest reaches, a knowledge of the divine in nature and man; and universal enough to include an exposition of the natural laws governing every degree of

substance and intelligence in their action and interaction. That synthesis exists, and provides the only firm foundation for education in the dignity, responsibility and power of man.

"THE BASIC ISSUE"

The *status quo,* which the Harvard Report ever so gently disturbs, while generally recommending its preservation, is starkly pictured by Dr. Bode:

> . . . our heritage is a house divided against itself. . . . The average student has acquired a certain measure of allegiance to each of these three points of view. But the achievements and the prestige of science are so great that his outlook on life has become seriously disorganized, whether he knows anything about science or not.
>
> He senses the conflict between science and the two-worldism of tradition, even though he is usually unable to formulate the issue. He is becoming increasingly unable to specify any fact or event for which he would claim exemption from scientific scrutiny and explanation. This thing has gone so far that it may be fairly regarded as the basic issue confronting our modern civilization. One world or two? One road to truth or more than one? Standards for truth, goodness, and beauty which are eternally fixed in the heavens, or which are continuously re-created by man in accordance with time and circumstance? . . .
>
> [The Report] fails completely to get down to the root of the problem. . . . Our civilization is at the crossroads, and it is now faced with the question of sheer survival. Tradition needs to be reinterpreted, with no holds barred, if we are to have an adequate philosophy of American education.

OUR WORLD IN LITTLE

A Review by C. E. M. Joad of Werner Jaeger's *Paideia, the Ideals of Greek Culture* (Vol. III), appearing in the *New Statesman and Nation* for Nov. 24, 1945, contains the following:

> Reading it one is struck by two things: first, the frequency with which history repeats itself. The remark, I know, is platitudinous and Greek history, one has always been taught, is in a special sense the prototype of our own. The world of Ancient Greece is like a pair of inverted field glasses through which to view our world; you see everything in miniature, clear, sharp and small.
>
> All that is familiar enough, and yet when one comes to the actual reading of Greek history, one cannot avoid a sense of staleness, the staleness of the over-familiar—the allies of war falling apart after victory, because there is "no inward bond of union to hold them together"; one ally, Athens, presently joining with the ex-enemy, Sparta, against Thebes in order to rectify the "balance of power"; financial stringency plus ambition compelling "Athens to resume her

old imperialistic policy of force against her allies"; Demosthenes denouncing the would-be appeasers of Philip, by-passing them and "appealing directly to the people"; politicians habitually saying what the "public wanted to hear, anyhow"; even the connection between law and politics which made pleading and prosecuting in the courts the normal mode of entry into political life—with what punctual and melancholy familiarity all this strikes the mind of a reader surfeited with the politics of our times. Is it, one wonders, that human nature is eternally the same, or only human political nature, or only Ancient Greek and modern European political nature?

Squirrel-Cage of Politics

Dr. Joad's commentary is itself melancholy confirmation of H. P. Blavatsky's statement of the reasons why Theosophists, as a group or "Society," carefully avoid politics. She wrote:

> To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles.* Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old. (*The Key to Theosophy,* p. 231.)

The late Albert Jay Nock, whose *Memoirs of a Superfluous Man* records the sagacious reflections of a free and erudite mind, speaks of the tiresome repetition of political patterns through the centuries. He was thoroughly at home among the political events of classical antiquity, and found nothing that was new or different in the contemporary scene: it had all happened before. Works like Dr. Jaeger's *Paideia* are useful in that they present a lucid picture of the past, its glories and its ignominies, showing that the lasting values of any age are those which spring from the depths of the soul, bringing higher conceptions of individual duty and stirring men to the secret quest for truth. Politicians only manipulate the existing energies of human society, changing its outward forms, but ethical truths sink into and take hold of the real man—the incarnating Ego.

He, Too, Was Killed

A Gold-Star Mother writes to the editor of *The American Magazine* (November, 1945), asking, "What can I believe now?" Her father, a "minister of God," had taught her of the "wonder-

ful powers of Faith," and when her son went to war she prayed for him, becoming certain he would survive:

> I prayed till I was numb. Faith, I believed, would protect him. He believed that, too.
>
> Now I learn that he is dead. He was killed, just like the boys who had no faith. Just like the boys who were contemptuous of religion.
>
> What can I believe now? What can I hold to? What can I do *now* to carry on for my son when I feel I was betrayed in my faith? Faith apparently got me nowhere. I must know why!
>
> I know the stock answers. People have already told me. They say it was "just God's will." Or that my faith "wasn't strong enough." I can't accept in my heart either of those answers. And I must have an answer before I can face the world again.
>
> Nothing has been done to help me—and those mothers like me—to make the giving of a son easy. Nothing to help me in my battle with sorrow. I feel as if I were in a blind alley.
>
> Do you, sir, know any answers? I ask you sincerely, and in desperation.

BELIEF ON TRIAL

Calling the letter a "stark challenge," the editor invites answers from readers, but makes no attempt at reply himself. "Never before," he comments, "has the faith of Americans been tested as it is being tested today." But is it the "faith" of America, of this and thousands of other mothers, which stands trial, or is it the *beliefs* they were taught by their Christian forefathers? Unfortunately, there is no real questioning of these beliefs by either the bereaved mother or the editor of *American Magazine*. Both her letter and his comment indicate that the roots of Christian belief remain unchanged. The expectation of special protection for her son is the ground of her complaint, and this idea is of the essence of dogmatic religion.

For this mother, the test of true religion seems to be its capacity to bring special benefits to the believers. How, then, can her question be answered satisfactorily? The bitterest tragedy of her letter is not in the sorrow of bereavement, but in its revelation of a soul whose devotional nature is so warped as to conceive religious fulfillment wholly in terms of exclusive reward and privilege. For centuries, the West has been cursed by this moral deformity of religion. It is the origin of racist arrogance, of pseudo-ethical justifications of slavery, of discriminatory legislation. It is indeed one of the major causes of war—the very nemesis which took the life of this woman's son—"a fine 20-year-old boy."

"Bury Thou Thy Child!"

There is no "gentle" explanation in words that can be given to such a mother. The best example of an answer is that provided by Gautama Buddha in his meeting with Kisagôtami. The Hindu girl, with her dead child clasped to her breast, had come to Gautama, pleading for a "cure." The Teacher did not say the child was dead, but told her to obtain a black mustard seed from some home where no death had been. She sought the seed, but in every case found that death had visited the household where the seed was offered. So she returned to the Master. Hearing her story, Gautama showed the meaning of her quest:

> "Thou know'st the whole wide world weeps with thy woe:
> The grief which all hearts share grows less for one.
> Lo! I would pour my blood if it could stay
> Thy tears and win the secret of that curse
> Which makes sweet love our anguish . . .
> I seek that secret: bury thou thy child!"

This would be a true answer to the Gold-Star Mother; but whether or not it would be acceptable is another matter.

"A Non-Churchgoer's Prayer"

If there is such a thing as a prayer of self-reliance, then Charles Francis Coe has suggested one example (Jacksonville [Fla.] *Journal,* Jan. 22). Mr. Coe states that he makes "no profession of religion," but "I believe in God." He "would rather see our international conferences forego the utterances of man-made prayer for a reading of the Sermon on the Mount." Asked what he might say if he did pray, Mr. Coe gave the following:

> Almighty God, I stand, not kneel, before you. If, as the church teaches, I am in your image, I shall not demean you. In this my prayer you will find nothing shocking but much, I lament, which may surprise you.
>
> First, I ask no relief of my sins. I do not beseech prosperity, ease, comfort and security. I beseech no redemption of the human race by your magic. I ask no panacea by which men can be made godly men and women sanctified in the essence of purity. It is my conviction that you know best what to do with humanity and, on the record, only you could know. I am content in recognition of that.
>
> It is not my purpose to increase collections, fortify my own puny purposes or, through your might, fell those who do not see eye to eye with me. I ask no deliverance from evil, for evil is the contrast of good and I would not lose the captaincy of my soul or the destiny which is my own to achieve.

I state the firm belief that in your plan reposes the future of mankind and in man you have placed the wherewithal to perfect it.

So I ask guidance in the achievement of the Plan. I want trouble upon which to whet my saber, suffering in which to temper my character, trials in which to reveal the fibre of my purposes.

When my road has been traveled, I care not that man shall say "well done" but I would like in my conscience to feel that you will say that. In the place and stead of reposing my trust in you, I should like to feel that I have so lived as to warrant you in placing a little trust in me.

To these things I stand pledged. Amen.

THE PRIME MOVER—MAN

Belief in God, but disbelief in the miserableness of man, vicarious atonement, miraculous redemption, and the favoritism of the Deity, —is certainly "no profession of religion." And faith in man's power to achieve a self-made destiny, to meet realistically the problem of evil, to conquer troubles, suffering and trials, and to realize the perfect plan—whether "God's" or "Nature's"—is a faith ennobling, a true stoicism, but philosophically incompatible with Christian dogma. Mr. Coe's "God" is still the Prime Mover, but only so far as the Universe and its laws are concerned. When it comes to human existence, or, more specifically, to Mr. Coe's life as an individual, then the Prime Mover is—the man himself.

If any prayer must be used at international conferences—and we regret the "necessity" even more than Mr. Coe does—then let us have one like Mr. Coe's, an assertion of man's will, for it is man's will that is "done on Earth," and his alone. Perhaps if "God" were left undisturbed in his heaven, all *would be* "right with the world," for if men depended less on a God outside, and more upon the god within their fellowmen and themselves, their public relations would speedily improve.

"THE HOPI WAY"

In the *Scientific Monthly* for February, Ward Shepard reviews *The Hopi Way*—a scientific study of a so-called "backward" people. The authors are Dr. Laura Thompson, anthropologist, and Dr. Alice Joseph, a psychiatrist. These two scientists feel that the Hopi Indians of the American Southwest have set an example of a practical social ideal which might be adopted with great profit by "civilized" nations. Mr. Shepard, himself a social scientist, believes that the salvation of the world will come through the development of the Social Sciences, although his candor compels admission of their

present shortcomings and failures. *The Hopi Way,* however, as an illustration of scientific method, seems to him a fresh and creative attack on the social problems which may contain the essentials of reconstruction for the West:

> *The Hopi Way* pioneers boldly on this new path. In essence it disentangles the reciprocal flow of forces to and fro between the totality of a society and the personalities of its constituent members, in order to weigh and value the kind of people that society produces.
>
> There is no intrinsic reason why the striking methodology applied to this small primitive group cannot be developed for great modern societies. Indeed, I should like to suggest that it be applied to a thoroughgoing analysis of the historic and social origin of the fatal psychic breakdown of the German people, in order to afford a scientific foundation for the Allied occupation and administration and for the long range moral regeneration of the German people.

A Relative Utopia

Hopiland offers an ideal laboratory project for the social scientist: it has withstood the ravages of time for over a thousand years; it is self-contained, a complete and stable unit. Largely due, perhaps, to the severity of their struggles for survival, the Hopis seem to have evolved a relative utopia, in which the social note is cooperation for the common good, rather than any form of "government":

> The most striking thing about the Hopi culture is the almost complete absence of political government. There is no law-making body; the law is custom, and custom is the law.

There are, of course, the village chiefs and priests. The family clans of the Hopis closely parallel the Chinese pattern. Their traditionally secret religious practices tend to eliminate any separateness created by the strong family units, preserving the unity of the nation. Within the family, however, the children receive all their training, while the religious rituals nurture and develop the esthetic and philosophical values constituting the Hopis' "higher education." "One is forced to believe," says Shepard, "that the Hopi Indians have developed outstanding and whole minds." "Hopi" means "the peaceful people."

The Hopis seem more capable of perceiving the significance of situations and of evaluating problems in terms of social implications than the white man. Selfishness, aggressiveness, and the competitive spirit are virtually unknown. Their external freedom is limited by the factors of physical and cultural environment, but the things they value most are not material: "Their wealth is people, not goods."

THIN ABUNDANCE

Mr. Shepard's review of *The Hopi Way* is exceptional in its frank castigation of modern materialism.

> The fateful choice of our civilization is not between guns and butter, but between half men and whole men. The Hopis cannot give us the blueprint for a new civilization, but they can instruct us in the nature of society as the nurturing ground of whole men and in the essence of true democracy, in which the eternal and yet infinitely malleable substance of human nature is wrought out to its full beauty.

Here is the reviewer's evaluation of our society, which explains his advocacy of drastic measures:

> Western civilization has been darkened by the fog of an unworkable materialism which does not nourish the basic needs of the human personality. Its materialistic goals are juvenile, recessive, atavistic; the "abundant life" we visualized is trivial and thin. We have been building a pyramid civilization that has everything but a soul. It is therefore not surprising that our civilization has become predominantly psychoneurotic, and that modern men are filled with anxiety, boredom, cynicism, and hopelessness. Nor is it surprising that an economy devoted to egocentric materialism and human exploitation almost ceased to function except for war production.

DANGEROUS DEFLATION

> The extraordinary paradox of modern civilization is that, as men have gained unprecedented scientific power, they have steadily lost self-respect, pride, and dignity. Probably at no stage in history has the human ego been so dangerously deflated. It is not only disillusioned about itself, but it even has the temerity to be disillusioned about the cosmic process. These are not the normal symptoms of a healthy biological organism, nor is there anything visible in the nature of the cosmos to doom man perpetually to such a pathological outlook. They are the product of frustration. Our civilization is suffering from acute spiritual anemia.

Study of the Hopis, as a living artifact of an ancient civilization, may possibly cause social scientists to discard their criterion of "a healthy biological organism," through the discovery that the moral health of human society has never been founded on any such physical conception. Mr. Shepard is well aware that what he calls "the emerging social revolution" of the present "revolves about the nature of man and of human society." If by reflection on the teachings of the Hopis, and their organic expression in human relations, social scientists are led to reconsider the fundamental assumptions of science as to the nature of man, a long step in the direction of the Wisdom Religion will have been taken by these earnest workers.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND	Keizersgracht 411
BANGALORE CITY, INDIA	15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA	51 Mahatma Gandhi Road
BOYLE HEIGHTS, LOS ANGELES (33), CALIFORNIA	2614 Brooklyn Avenue
HOLLYWOOD (28), CALIFORNIA	1631 Cherokee Avenue
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